THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It was with profound wisdom that the Romans called by the same name Courage and Virtue. There is in fact no virtue properly so-called, without victory over ourselves; and what costs us nothing is worth nothing."—DE MAITRE.

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THE WORLD OWES MUCH TO ITS DREAMERS.

"AND they said one to another, Behold, this dreamer cometh." (Genesis 37: 19.)

Joseph, the son of Jacob, had been endowed with rare qualities of heart and mind. Perhaps his father had discerned the quality of this endowment, and thus was drawn to him more than to his brothers. Early in his career there were evidences of this superior investiture. He dreamed dreams in which he was represented as an important figure. Innocently he related his dreams to his brethren. They did not rejoice in these stirrings of his genesis. "They hated him yet the more for his dreams, and for his words." This is characteristic of ignorance and of jealousy. It would have nothing but the barren level of mediocrity. It has no discernment and catches no gleams of a brighter future. It would have nothing but a dead monotony and would hate and crush and destroy to preserve the forms of its orthodoxy. This group of men, who should have known and done better, laughed at the aspirations of the young man, ridiculed and tormented him and finally planned to get rid of him. Their scorn is revealed in the name given to him. They conspired to put an end to the "dreamer," and so forever do away with the annoyance of his dreams.

I like this young man and appreciate him the more because he

was so frank in talking about his inner experience; because he was so sure of himself; because he was so implicit in his trust in God; because he was so hated by his fellows and taunted with being a dreamer. Browning has said, "It is not what a man does which exalts him, but what he would do." The world owes something to the men who have dreamed. The men who have been called dreamers have been among the most maligned and the most misunderstood men in history.

George Eliot for long years dreamed that she would write a novel. She was possessed with a vague notion that she had the power to write fiction. She wrote much introductory matter, such as descriptive scenes of landscapes, villages, farm houses and typical characters. She read widely and wisely. Suddenly that which was hazy and indistinct was fused under the white heat of some new imagining, and the result was her "Scenes From Clerical Life," which achieved almost instant success. Balzac dreamed and lived in a garret on eleven cents a day, working incessantly upon dramas and comedies which were accepted by none save the rag picker. It was not until his thirtieth year that he became widely known. Beecher used to dream that he would be a preacher. He was an undergraduate, and once went to conduct a prayer service at a near-by schoolhouse. When he attempted to speak his thoughts took wings and his effort was a miserable failure. This so wrought upon him that he determined to overcome, and the whole world knows of the victory of the famous preacher. Who is this washing bottles in a chemist's room? He is but a poor lad who has had no opportunity thus far in the world. He has strange dreams about his place in the future. He is not satisfied with the mere dreaming, however. He observes and experiments in the shop of Davy. This dreamer is Michael Faraday, one of the greatest names in the history of the scientific world.

Who is this clad in the strange costume of a sizar student in Dublin? He is busy sweeping courts, carrying dishes back and forth from the kitchen to the students' dining rooms. Even now his pen is busy, and many a poor beggar on the street corners of the city is grateful for the privilege of offering for sale the ballads of a poor sizar, who became the author of "The Vicar of Wakefield." Here is a lad whose schooling is finished at ten, apprenticed to the printer's trade at twelve; at seventeen he is a runaway without friends, money, or employment. A little later he is picked up by a stranger in Philadelphia who has pity on him because of his ludicrous appearance and forlorn condition. He, too, was hated and threatened by his brethren. He is a lad with strange notions in his head and homely wisdom upon his lips, at the utterance of which men marvel. Nearly seventy years later he still calls himself a printer. At his death the foremost men of the nation assemble to do honor to his memory, while in France Mirabeau pronounces his eulogy in the national assembly. Among the great

men of his period none, with perhaps one exception, have left a more brilliant record. Benjamin Franklin rendered conspicuous service to his age.

I suppose this unsophisticated lad Joseph wandering in the vale of Hebron looked every inch a dreamer. In the fields a man accosted him and asked as to his quest. His mind was agitated with great thoughts. There were strange burnings in his soul. He felt that somewhere and somehow God would use him for some great purpose. He did dream about the sheaves and the moon and the stars, and when he told what he had seen in his visions he was accounted a simpleton. His father could not understand him. His brothers laughed at him and called him a dreamer, and when they could not get rid of his idea they would destroy him. It has often been thus. The parents of Handel forbade him to touch a musical instrument, and would not allow him to go to school for fear he might learn the gamut. They wanted him to be a lawyer. At midnight he stole up into a secret attic to get an opportunity for communion with an old spinnet. Think of this lad, his soul all athrob with the harmonies of "The Messiah" and resonant with the mighty music of "The Hallelujah Chorus," having to steal away at midnight to open his soul to God! The parents of Mozart kept their boy at all kinds of disagreeable tasks by day so they might prevent him from being a musician, because they felt that such a vocation would bring upon them disgrace and dishonor. The boy used to get away at night to the church organ, and here he poured out his very soul in music. Bach had to copy whole books of studies by moonlight for want of candles which were churlishly denied him. He was not discouraged, either, when these copies were taken from him. Ole Bull was whipped and scolded in childhood because he loved the violin, and the more whipping and scolding he got the more passionately was he devoted to the instrument. I think these brethren in their dealings with Joseph were a rare set of fools, and I think the man who would repress the spirit which is pushing the lad out along some high line where his soul would come to its own exhibits like folly. But we have profited by the experiences of the past and "play not such fantastic tricks before high heaven."

I like this dreamer, Joseph. He was assailed and laughed at and sold finally into slavery, but nothing could move him from obedience to present high duty or shake him from an implicit trust in his God. What can thwart such a man? What can overcome him? Everywhere and always the man with such courage will carry the emblems of victory. It is so here, but in a far higher sense it will be so in the celestial kingdom.—Rev. Benjamin Young.

It will pay to listen to good advice. We may not always be able to follow that counsel, but it will help us about making up our minds.

ANOTHER CONVERT'S TESTIMONY.

I WAS born in the town of Naunton, near Cheltenham. My parents were members of the Church of England, and when I was old enough I was confirmed a member of that church, although, to tell the truth, I did not understand its doctrines, particularly its teachings concerning God and the Godhead. True, I was taught to believe in God, or, rather, to be afraid of God; but that God is a personal Being, possessing bodily parts and spiritual passions; that Jesus was His express image, and that man also bears the image of God, I was not taught in the English church. I do not think the church expected me to comprehend God, for it has taught from the beginning that God is incomprehensible.

I am thankful to the Lord for having blessed me with a spiritual nature. I have had a desire in my heart, ever since reaching the years of understanding, to know and do the will of my Heavenly Father. I often wished in my girlhood days that I might find some one who could tell me plainly what I had to do in order to gain salvation. I was told that if I would simply believe that Christ had died for my sins, I would certainly be saved. Now, I did believe that, just as sincerely, I believe, as those who taught me to do so; but somehow I did not feel satisfied: I felt that there was still something lacking.

On one occasion I went with some friends to a Baptist revival meeting. "Damnation," instead of "redemption," was the burden of the preacher's discourse. The people were told of the terrible punishment that would be meted out to them if they did not get converted. At the close of the service the preacher invited all those who were interested in the salvation of their immortal souls to accompany him into an adjoining room—the "converting room"—where he would tell them what they would have to do in order to be saved. That was exactly what I desired to know, so I followed the minister into the room where I expected to find that peace which passeth all understanding. But oh! what a disappointment. The room was small and dimly lighted. All present, except the minister, knelt down before chairs and anxiously waited for that spiritual consolation which their souls desired. My turn came, but the consolation did not come. Stooping down, the preacher asked me if I wanted to accept Christ as my Savior. I told him that I did. "Well," he said, "if you will believe on the Lord Jesus Christ you will be saved." I told him that I did believe in Christ, but that belief in Christ did not bring to me the peace and happiness which I felt a true follower of Christ ought to experience. "Well, you cannot expect to receive these things all at once," he answered, "but if you will have patience they will come in time." He spoke the truth: the peace and joy and satisfaction for which I so much longed, did come in time, but in a far different way to the way in which either the minister or myself expected.

How the rest of the people in the room felt I know not; this much I do know: I went home a very unhappy girl. My own people could not minister consolation to me; they did not feel as I felt; they were satisfied to walk in the beaten paths of their fathers, without taking time to investigate whether or not their fathers had inherited lies and things in which there is no profit.

Some time after this I left home to take a situation in another town. I carried with me in my heart the same burning desire for light and truth and salvation. I went to several of the churches, hoping to find rest for my troubled soul, but that rest I could not find. I prayed to the Lord continually to lead me in the way He would have me go. And all that time He was leading me, but I could not feel His hand. I can see it now, however, clear as the sun in the firmament of heaven. Like as He did with Abraham of old, He took me also away from my father's house, and brought me to a place where I could be taught of His ways.

One day I, in company with my sister, paid a visit to a lady friend, a resident of the town in which we were then employed. She told us that a missionary of the Church of Jesus Christ of Latter-day Saints had called at her home a short time before, had given her some Gospel tracts, and had invited her to be present at a meeting of the Saints the following Sunday evening. She said she would like to go to the meeting; but she had heard such awful stories about the "Mormons" that she would not dare to go alone. My sister proffered to accompany her. I would have done likewise had circumstances permitted, which they did not. My sister brought me a good report of what she had seen and heard, as did also our friend. The doctrines taught at the meeting were the same as the teachings of Christ and His apostles; the Latter-day Saints they had met seemed to be exceedingly happy and to possess love for one another which they had not observed among other professing Christians. I decided to go and see for myself. Before the close of the service I was as fully convinced that I had at last found the strait and narrow way as I was that I lived and moved and had a being. As the sublime principles of the Gospel were explained by the servants of the Lord, my soul leapt for joy. I had found at last what I had longed for, prayed for and searched for for years—the true Gospel of Christ. I returned to my work with a light heart, thankful to the Lord for what I had heard and longing for more.

I read the doctrines of the Church with the greatest care; I compared them with the Scriptures and found the most perfect harmony in them, and, becoming thoroughly convinced that the Church of Jesus Christ of Latter-day Saints is the true, and only true Church, I united myself with it, as did also my sister and the lady before mentioned. Immediately after baptism I began to improve in health, but that is not to be compared to the peace and

joy and satisfaction I have received through obedience to the Gospel. I have, indeed, been brought to a *knowledge* of the truth. Doubt and dread no longer trouble me. I am perfectly happy in my new faith—what more could mortals desire?

The Lord is not a respector of persons; He is willing to make the truth known to all those who will earnestly seek Him. I have sought and found. I praise him for bringing me, even as He brought Joseph, out of a pit, a pit of darkness and ignorance, into, as it were, the palace of the King, the Church of Jesus Christ, and my constant prayer is that I may prove worthy of membership with His covenant people.

My testimony to all the world is: I know there is a God in heaven, watching over all His children, ready to reward all those who diligently seek Him; I know that Jesus is the Christ, the Savior of the world; I know that Joseph Smith was a true and faithful prophet, raised up by the Lord to establish again on the earth the true Church; I know that that Church is the Church of Jesus Christ of Latter-day Saints. This knowledge I have received from the Father, to whom be honor and glory for ever.

Your sister in the Gospel,

BESSIE HUNT.

A Buried Aztec City.—A correspondent of the *Times* writes:—"The recent telegrams from New York intimating the discovery in Texas of a great buried city cannot fail to be of deep interest to all for whom the history of the American Continent does not begin in the latter part of the fifteenth century. The traditions of those civilized races who peopled the tableland of Anahuac or Mexico all point to a northern origin, and the birthplace of the Aztec tribe, Azlan, was, according to their legends, situated many days' journey to the north of Mexico. It is unlikely, however, that the city now under excavation was the original dwelling-place of the Aztecs, who at the time of their conquest over the peoples of Mexico were a warlike tribe whose civilization was doubtful, and only sprang from intercourse with the more cultured races they supplanted in the Mexican plateau. The probability is that in this Texan Pompeii we have another illustration of the cyclopean remains of a civilization akin to, if not identical with, that of Palenque and those other prehistoric cities, the presence of which in Yucatan and the Darien Isthmus has led archæologists to the belief that ages prior to the Aztec and Tlascalan civilizations there existed in these regions a civilization of which these were but the last remaining representatives. The comparative proximity of these ruins to the famous mounds or earthworks which have been the despair of American archæologists is most significant, and there can be little doubt that we are on the eve of some discovery which will partially or wholly explain the long-buried mystery of the indigenous civilization of America."

TOBACCO AND BLINDNESS.

In the *Cornhill Magazine*, Mr. Brudenell Carter, the well-known surgeon, has an interesting paper on drink and tobacco. The most important fact at present known with regard to a definitely injurious effect traceable to tobacco is, according to Mr. Carter, its tendency to produce blindness:—

"In common, I believe, with every other ophthalmic surgeon," he says, "I have now seen a great number of cases in which habitual smokers have suffered from a definite form of gradually increasing failure of vision, attended by characteristic symptoms dependent upon manifest changes in the optic nerves, and always curable if taken in time by the *total* abandonment of tobacco, but always leading to complete and hopeless blindness if tobacco in any form were continued." It is not very uncommon to find, Mr. Carter adds, that tobacco-poisoning is complicated by alcoholism, "and the resulting wrecks of humanity are very piteous to see." Of the danger possible to the system from consuming any of the syrupy nicotine itself, a writer in the *Young Man* says that he has had abundant evidence. "In my pursuit of writing on garden pests and methods for their destruction, I have often just touched the probocis of several insects with a speck of brown syrup from a pipe bowl, and *instantly* the victim has fallen over dead."

Religious Mania in Germany.—An extraordinary epidemic of religious mania began a few weeks ago at Cassel, and (says the Berlin correspondent of the *Daily Telegraph*) is rapidly spreading into the surrounding country. It started with a series of revivalist services, at which two Swedish women, who are credited with unusual spiritual endowments, have played the leading part. The meetings have steadily increased in fervour, and at present scenes of an almost indescribable nature take place every evening in the hall. Members of the congregation start suddenly to their feet, and, flinging themselves about in extravagant gestures, stammer inarticulate utterances which are rapturously hailed as inspired messages. Shrieks and groans fill the air, and men and women are seen on every side rolling about on the floor in imaginary wrestlings with the evil one. Some fall unconscious, exhausted by their struggles, while others thinking they have prevailed, jump up and seizing one of their fellows who is in a similar condition of ecstacy, rapturously embrace him or swing him off in a wild dance of triumph. Incoherent confessions are delivered to the accompaniment of loud hand-clapping and shouts of "Bravo!" Women tear off their hats and men their cuffs and collars to symbolize their renunciation of the vanities of the world. Visions of a nature which it would seem profanity to describe are seen every evening and their recitation is listened to with manifestations of delight which are generally not witnessed outside a lunatic asylum.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 8, 1907.

OUR VISIT TO THE CONTINENT.

RETURNING from a long series of journeys to visit conferences in the European mission, the editor of the MILLENNIAL STAR is filled with gratitude to God and the Saints for blessings received. By land and sea the protecting hand of the Almighty has been manifest. No accident has happened by the way, and after traveling continuously for eleven weeks, speaking nearly every night and usually three times on Sundays, in addition to addressing priesthood meetings, blessing children, administering to the sick, confirming, ordaining, etc., the return to headquarters has been made in health, joy and peace. Truly the Lord has been merciful, the presidents of missions and conferences have been thoughtful and attentive, the traveling missionaries have been ever ready to assist, the Saints have been kind and hospitable and the people generally have been courteous and polite. Presidents Serge F. Ballif, J. M. Christensen, Peter Matson, and Sylvester Q. Cannon (also Sister Otte and others) are particularly to be commended for their generous and careful help, watchcare and affectionate regard.

Throughout Switzerland, Germany, Denmark, Sweden, Norway, Holland and Belgium meetings were held in most of the principal cities and towns, attended by strangers and investigators as well as by members of the Church, and the greatest interest was shown in the discourses delivered. There was no opposition or disturbance. Several baptisms were solemnized at different places. The Spirit of the Lord was plainly manifest and the unity and love of the Saints was everywhere exhibited. Liberty of speech was enjoyed. Even in Germany crowds attended the services, which were not interrupted, and though full freedom is not extended there as in many other countries, for the preaching of the word, the Church has great reason to rejoice in that which is being accomplished.

The missionaries on the Continent are noble, faithful, energetic and devoted men. Their success in acquiring the languages spoken is truly marvelous, viewed from a natural standpoint. Most of

them arrive at their fields of labor unable to speak a sentence in the tongue of the people to whom they are sent. By faith, prayer and study, according to the commandment, they rapidly become sufficiently familiar with the language to be learned to converse with the people and to proclaim in public the truths of the Gospel. They are exemplary in their conduct. Called from the field or the workshop, the desk or the counter, many of them unaccustomed to public speaking or even to converse upon religious topics, they at once become imbued with the spirit of their work and enter upon it with zeal and persistence, unabashed by opposition or by indifference to their message. The Lord is with them and their friends may be proud of them.

Valuable assistance was rendered by the competent interpretations into German, French, Danish, Swedish and Dutch, given by Elders Barker, Thatcher, Schoenhals, Christensen, Carlson, Rasmussen, Young, Crechner, Roeloffs, Meibos and others. They took up sentence by sentence with astonishing quickness of perception and accuracy of rendering, and elicited the commendation of all who understood both original and interpretation. It was done with such promptness that little time was lost by the repetition, and the spirit of the remarks was felt by both speakers and hearers.

The success of missionaries who really travel "without purse or scrip" is marked. They make many friends. They "prove the world." They afford the Lord's disciples opportunities to show their benevolence and receive the promised rewards. They increase their own faith. They approach near to the Lord through dependence upon Him for their "daily bread." They get into the homes of the people where the real work of conversion is done. Public preaching is but one of the means for proselyting and is only one step in that direction. Home conversation makes many and better steps toward the end to be achieved. They take them and reach the goal. It is pleasant to have money in one's pocket, to be independent and comfortable, but in publishing the Gospel and warning the world the Lord's plan is best of all.

The meetings held with the Elders were among the most enjoyable of the gatherings on the journey. They reported their labors and asked questions upon doctrine, the order of the priesthood, things relating to the past, present and future, to time and eternity, affairs temporal and spiritual, scriptures ancient and modern, the duties of the hour, plans for the progress of the work, etc., showing that they are studious and interested in Gospel principles. The utmost freedom was given, pertinent instructions were imparted and the Spirit of the Lord filled every heart. Many of the Elders followed along from place to place to enjoy the associations, teachings and testimonies. Good results may be confidently anticipated.

Experience proves that the distribution of Church literature is a potent factor in the promulgation of the Gospel. When "tract-

ing" is followed properly the effects are evident. It is not to be pursued to make a paper record, but for the purpose of disseminating truth and opening the way for conversations and testimony. Where it is neglected the work lags behind; where it is diligently followed interest is aroused and inquiry and conversions result. Also when the Elders have faith in their efforts they prove to be not in vain. But when missionaries feel that their work will be futile because of indifference or contempt on the part of the people, there is little life exhibited and progress is not made.

In Switzerland, Germany, Holland and Belgium there is a spirit of investigation, and more laborers are wanted in the "vineyard," with prospects of a great ingathering of fervent, truth-loving souls. There are hosts of good people in all the countries visited on this trip, and that fact invites the energies and best efforts of our missionaries. The crust of carelessness about religion can be broken through, if faith inspires the work and the counsel of the Lord is followed: "Search diligently and spare not." Much depends upon the zeal and wisdom in which proselyting is conducted. If approached with an expectation of failure it will be measurably in vain. If the good seed is sown in faith, the harvest is sure to come sooner or later.

The branches of the Church are very much depleted and weakened through the emigration of many of the most active and useful of the members. It is not the policy of the Elders to urge emigration, but the contrary. Still they cannot conscientiously forbid or try to prevent Saints from gathering to Zion when they voluntarily determine to go. Yet if some of those who are able to depart or stop would stay awhile, at least, and help to build up the Church abroad, it would be greatly advisable. Better places of meeting than of old-time are being secured, and this makes it much pleasanter for the Saints who remain. In Copenhagen, Stockholm, Christiania, Aarhus, etc., the Church owns spacious meeting-houses, and the new building at Aalborg, erected specially for the purpose and dedicated recently, is a fine structure in a prominent position with every convenience attached for the objects in view. Neat and commodious places are being obtained at other points on the Continent, and this improvement should be continued and followed wherever possible.

Notwithstanding the worldliness of the masses, the false piety of churchgoers, the hostility of the clergy and the misunderstanding concerning "Mormonism" that prevails, it is working its way among the nations, introducing better ideas concerning God and His ways and will, and bringing a few here and there into the Church which Christ Himself has set up on earth in these latter days. His Spirit is felt among His Saints wherever they are, no matter what be their race or what language they speak. They are all one in Christ Jesus and have come in the unity of the faith to the knowledge of the truth. The Lord be praised for the mar-

velous work which He is bringing to pass in the earth, and may His choicest blessings be upon His Saints in every nation under the sun!

C. W. P.

"While you are *in* the world, take care you are not *of* it. Try to live above it. If you were dressed in a pure white garment, and you had to travel along some miry road, would you not walk carefully, picking your way at every step, lest you might soil your snow-white robes? Or if you were passing through a city where some dreadful and infectious disease existed, would you not be careful to avoid passing through those streets where the fell disease was raging. *Act so with this world*: while you mix in its needful employments, endeavor to avoid its snares and contagion. *Keep yourself unspotted from the world.*"

FOREIGN PRESS NOTICES.

President and Sister Penrose returned to Liverpool on Friday evening, August 2nd, and were made truly welcome at Durham House. Great success attended the conference and other meetings held in the different countries visited, including gatherings of Relief Societies, when the Sisters received special instructions. In some places favorable notices were received from the press, and following are two which have been translated by Elder Roeloffs of *Der Stern*, one being in Dutch and the other in French.

From *De Liefde*, Utrecht, Holland, July 24th, 1907:

"Mr. Charles W. Penrose, Apostle of the Church of Jesus Christ of Latter-day Saints, better known by the name of 'Mormons,' has come from America to make a missionary trip in Europe. After having visited England, Germany, Switzerland, Sweden, Norway and Denmark to preach the principles of the Gospel in those countries, he visited Utrecht on his way back to America, and a meeting was held last night in the hall 'De Endracht.'

"The speaker reviewed briefly the sad condition of present Christendom, and then treated upon a few points of the 'Mormon' doctrine; as for instance baptism, which must not be performed by sprinkling but by immersion, and which is only to be administered to repentant believers by persons having the proper authority. The speaker declared that the ordinary ministers who perform baptisms have not the authority to do so and their administration of baptism is therefore of no value. In this connection he related how the founder of "Mormonism," Joseph Smith, was appointed by the Lord to restore the pure religion which was revealed to him by an angel; the authority was also conferred upon

him to preach the pure Christianity and to administer baptism, which authority the Apostles had received at the time of Jesus.

"To preach this doctrine, the apostles now travel again through the world to prepare for the return of the Savior which is near at hand, just as John preached to prepare the way of Christ's first coming.

"After Mr. Penrose had finished his discourse other speakers followed, hymns were sung, and the meeting was closed with prayer. There was no lack of interest and the hall was filled to overflowing, and more chairs were continually brought in to accommodate the public until no space remained, even the aisle being filled. Pamphlets were handed out free at the door."

From *Le Petit Bleu*, Brussels, Belgium, July 27th, 1907:

"We spent yesterday evening with the Latter-day Saints. It is truism to say that the Yankees are a practical people. They demonstrate it in the most various ways whether it be in connection with food preserves or religious hierarchy. To illustrate: While after centuries the Catholic Church is still inquiring, shifting about, and hesitating whether to make a saint of the admirable Ruysbroeck, the followers of the Prophet Joseph Smith, the founder of the 'Mormon' Church, bravely ignoring ecclesiastical procedures, proclaim themselves Saints—Latter-day Saints—Saints for the simple reason that they are 'Mormons.'

"Of those Saints there are a few more than fifty at Brussels. They meet regularly, as we have mentioned in the past, in a hall of the 'Rue d'Isabelle' and there they received last night a visit of one of their apostles.

"Do not imagine to see a barefooted gentleman clothed ridiculously with a bedspread and a belt, whose shaven head is surrounded with a halo. You would make a serious mistake. Mr. Charles W. Penrose, one of the Elders of the Twelve Apostles of the 'Mormon' Church is a nice old gentleman, turning grey, clothed in a comfortable Prince Albert suit. His bright and intelligent eyes in his rosy face shine intensely, his warm and clear-sounding speech is persuasive and winning. He has come from the great salt desert of Utah to strengthen his brethren in their faith, to bring to bear a sweet influence upon the hesitating souls, and to throw 'Rays of Living Light' upon the apostacy from the primitive Christian Church.

"The disciples of Smith's doctrine listened to him with a passionate devotion, the fervor of which did not agree well with the environments. The hall with red tapestry, furnished with a table, piano and some chairs, gave the appearance of a room in the Petit-Roeulx or the Merbes-le-Château castle. Mr. Roelofs, a convert from Antwerp, now on a mission in Europe like Apostle Penrose, interpreted the English sermon of the orator, and Mr. Tadje, another missionary, spoke in the Dutch language.

"And the Brussels 'Mormons' went home happy and comforted,

some with their 'wife' and others alone, for—we must insist—the 'Mormons' have abandoned polygamy since their Prophet Joseph Smith, the nephew of the 'Mormon' messiah, inspired by God and by a salutary respect for the laws, revealed that the perfect 'Mormon' must, in order to work out his salvation, submit to the laws of the land in which he lives."

FROM THE MISSION FIELD.

Appointment.—Elder Soren Peterson is appointed to succeed Elder Miles L. Jones as president of the London conference.

Successful Meetings in Sunderland.—Elders Ralph Harker and Albert B. Barton report two successful district meetings which were held in Sunderland on Sunday, August 4th. President Robert R. Judd and eight Elders of the Newcastle conference were present and explained in an able manner the principles of the Gospel. The Spirit of the Lord was enjoyed at both meetings. On Monday, August 5th, the Sunday schools of Jarrow, South Shields and Sunderland united in field day sports at Boldon, where all enjoyed themselves exceedingly. Games, racing, etc., were indulged in, and a most enjoyable time was spent.

District Meeting in London.—A largely attended district meeting was held in Finsbury Town Hall, London, Sunday evening the 6th inst., President Miles L. Jones presiding. A number of Elders laboring in the London conference were in attendance, also President Brigham F. Seare, of the Grimsby conference, and Elder William A. Morton of the Liverpool office. After the usual opening exercises, and the sacrament had been administered, President Jones gave a very encouraging report of the London conference. Since January last seventy-six baptisms had been performed, and other additions would be made to the Church in the near future. There are many people seeking for truth, and investigating the doctrines taught by the Latter-day Saints. All the branches in the conference are in good condition. He appreciated the co-operation of the Saints with the Elders in spreading the Gospel. As the time had almost arrived for him to return home, he would use the occasion to thank the Saints and friends for their kindness and support. He had found great satisfaction in his labors and gave thanks and praise to the Lord for His divine guidance and help. Elders Seare and Morton occupied the remainder of the time. The former explained in plain and sober speech the first principles of the gospel, and bore testimony to the divine mission of Joseph Smith. Elder Morton spoke of the high moral character of the Saints, and told of his conversion to "Mormonism." The meeting was attended with an excellent spirit, and a number of visitors present expressed their satisfaction with the service.

Baptisms.—Elders Jesse W. Owens and James H. Platt send the

following from the Oldham branch of the Manchester conference: "We are pleased to report the baptism of four converts into the fold of Christ on the 31st ult., at the Chatterton Baths, Middleton Road, Elder Owens officiating. President Wilford A. Beesley spoke on the necessity of baptism, and exhorted those who were about to take upon them the name of Christ, to be faithful and always remember their sacred covenants. We are making much progress in Oldham, and the Lord is surely blessing our labors. Since February last fourteen homes have been opened to us. Elder Platt has been successful in finding a number of relatives, who have received him very kindly. We are rejoicing in our labors."

A baptismal service was held in the Burnley Public Baths, Burnley, on Sunday morning, the 4th inst., when five members were added to the Nelson branch. A goodly number of Saints and strangers assembled to witness the ceremony. A short service was held, during which very appropriate remarks were made by President J. G. Midgley, Jr. The candidates were then led into the waters of baptism by Elder Henry Thornley. They were confirmed at the afternoon meeting at Nelson. There is a good spirit in the Nelson branch, and the prospects are bright for more baptisms soon.

A number of Elders and Saints of Bristol branch assembled at the Hospital Baths, Bath, July 27th last, to witness the baptism of two converts. The ordinance was performed by Elder Herbert J. Williams, after which a meeting was held at the home of Brother and Sister Heal, of Bath, when the new converts were confirmed members of the Bristol Branch of the Church of Jesus Christ of Latter-day Saints. The people of Bristol are very much prejudiced against the latter-day work, The Saints have not been able to get a suitable hall in which to hold meetings, nor would they be granted the use of the public baths. At the same time the Elders report that they are not in the least discouraged. The Saints are united and are rendering them much help in spreading the Gospel. They expect other additions to the Church before long.

President David L. Murdoch writes: "I have pleasure in reporting six baptisms at Stenhousemuir, near Stirling, Scotland. The ordinance took place on the 2nd inst., in Carron River, Elder Heber G. Warner officiating. A couple of Elders have been laboring there for the past few months, with the above result. Others are investigating the Gospel and are almost ready for baptism.

"I have also to report a baptism at Aberdeen. Elder John L. Finlayson baptized a convert in the River Don on Friday, the 2nd inst. Elder Finlayson reports a much better feeling on the part of the people of Aberdeen towards the Gospel, and that the labors of the Elders seem to be more appreciated than they have been."

On Tuesday evening, the 6th inst., five members were added to the Portsmouth branch of the London conference. The baptisms were performed by Elders Joseph F. Barker and Alvin E. Jordan.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XX.—The Transfiguration.

General references: Matt. 17: 1-13; Mark 9: 2-10; Luke 9: 28-36.

I. Time and place.

1. Time. (a) About a week after Christ's declaration concerning His approaching death and resurrection (see Matt. 16: 21; 17: 22, 23; Mark 8: 31; Luke 9: 22; compare John 3: 14). (b) The record—Matthew (17: 1) and Mark 9: 2) say after six days, while Luke (9: 28) specifies about eight days; no real discrepancy.
2. Place. (a) Traditional accounts are in favor of Mount Hermon as the mountain referred to; Mount Tabor also named. No authentic data as to this.

II. The witnesses.

1. Peter, James, and John selected. Note later testimonies as to the event (II. Peter 1: 16-18; John 1: 14). Compare the selection of these three on other special occasions;—on a prior occasion at the raising of the daughter of Jairus (Mark 5: 37; Luke 8: 51); and later during our Lord's agony in Gethsemane (Matt. 26: 37; Mark 14: 33).

III. The manifestation.

1. The heavenly visitants—Moses and Elias.
2. Subject of the conference—the approaching death of Jesus.
3. The Father's declaration—"This is my beloved Son in whom I am well pleased; hear ye him." Note earlier testimony of the Father concerning the Son (Matt. 3: 17; Mark 1: 11); a later instance (John 12: 28); in the present dispensation (Writings of Joseph Smith 2: 17—Pearl of Great Price).
4. Effect on the apostles present. (a) Peter's suggestion—not knowing what he said. (b) Secrecy enjoined on the witnesses—"Tell the vision to no man until the Son of man be risen again from the dead."

Notes:—1. Observe other instances of glorified state during mortality: Moses (Exo. 34: 29-35; compare II. Cor. 3: 7; see also Moses 1: 2, 9, 11, 14, 25, 31); Stephen (Acts 6: 15); Enoch (Moses 7: 3); Nephite disciples (III. Nephi 19: 25). 2. Elias and Elijah: These names when used interchangeably may be misapplied. Observe that when the disciples questioned Jesus citing the doctrines of the scribes they were told that *that* Elias had then already come; he was John the Baptist. See the angel's prediction of John as an Elias (Luke 1: 17), and the testimony of Jesus (Matt. 11: 14) *Elias* is both name and title. In the present dispensation Elias and Elijah have appeared separately (Doc. and Cov. 110: 12, 13; compare 27: 6, 7; 77: 9-14).

THE MAN WHO LIVES NEXT DOOR TO ME.

If into my life there has come the light
Of even a star athwart the night;
If ever my lips have framed a song
To while the time as I trudged along,
The light and the song are both his fee—
The man who lives next door to me.

If power is mine to have and hold,
If power is mine to shape and mould,
The thing I fashion of law or creed
Must touch his life and fill his need.
That is the simple and honest fee
Of the man who lives next door to me.

If ever I catch a glimpse of God
As I raise my eyes from off the sod;
If ever a higher creed I frame,
And over it all I write his name,
My vision and creed are of right his fee—
The man who lives next door to me.

If I fail of doing the thing I ought.
If I add to his burden by deed or thought,
If I forge or license the ball and chain
That drags his feet in the dust again,
My soul for his soul shall pay the fee—
The man who lives next door to me.

SELECTED.

DIED.

BARBER.—At Salt Lake City, July 11th, 1907, Sarah Barber, the beloved wife of Gilbert Barber, 1304 South Fifth East Street. Deceased was born in Devonshire, England.

JARVIS.—At Marnhull, Dorset, England, July 23rd, 1907, Elizabeth Jarvis, aged 72 years. She was baptized at Marnhull, September 18th, 1851, by Elder John Hart, and died as she had lived, a faithful Latter-day Saint.

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